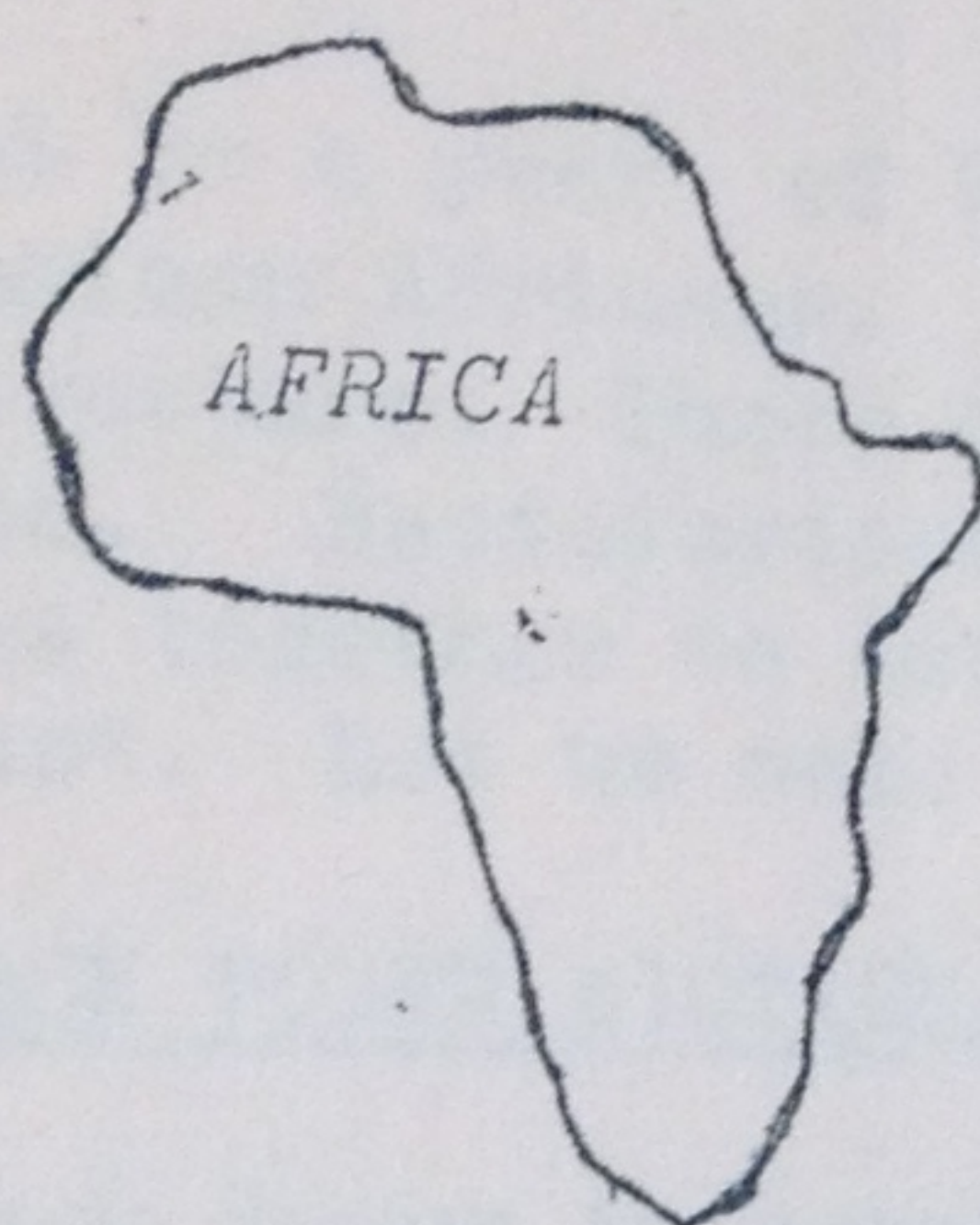
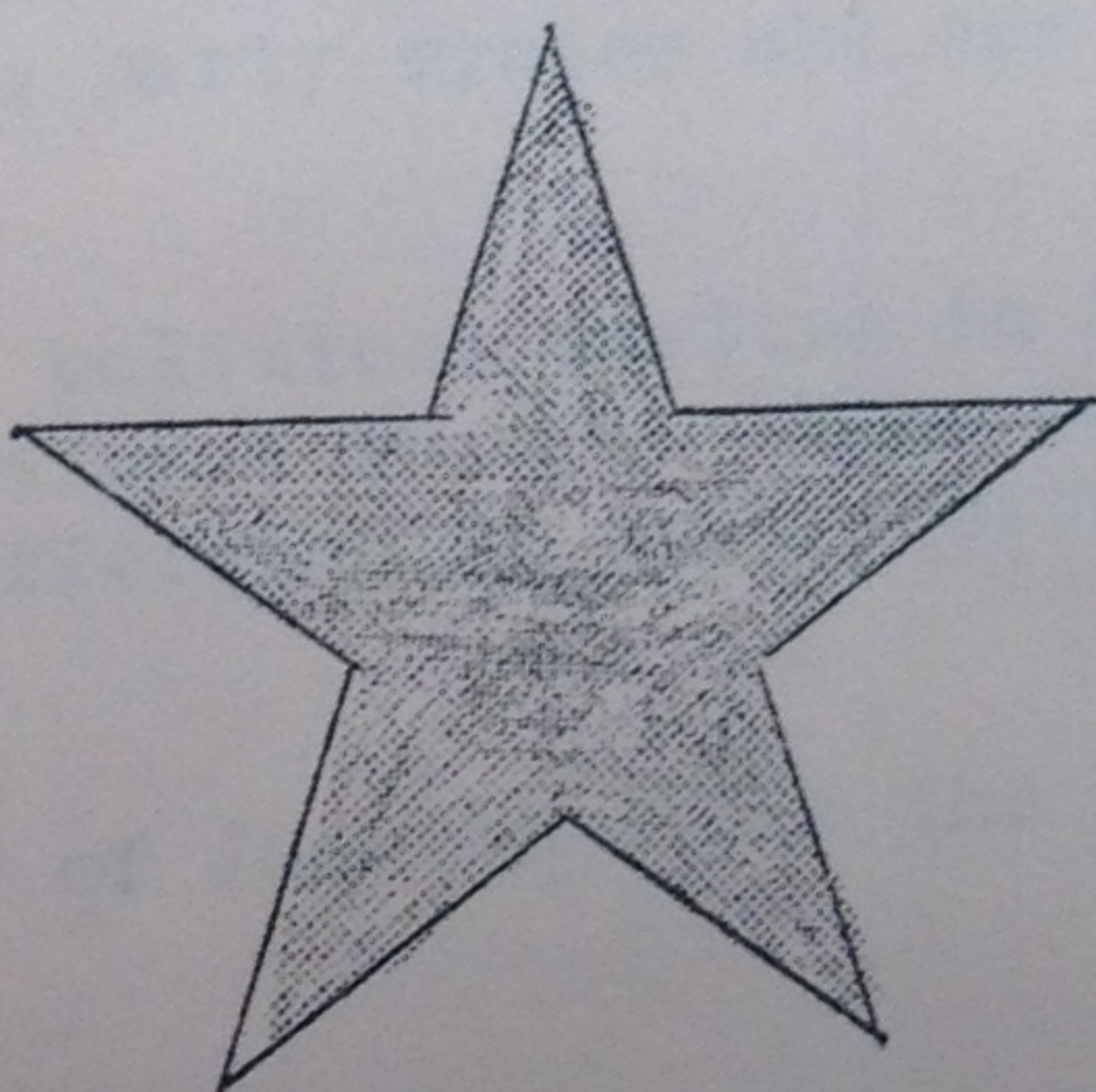


THE BLACKMAN

THE OFFICIAL ORGAN OF THE AFRICAN NATIONALIST UNION



ONE GOD ONE AIM
ONE DESTINY



A RACE WITHOUT AUTHORITY AND POWER IS A RACE WITHOUT RESPECT.
..... Marcus Garvey

REMEMBER YOUR COLOUR AND CLEAVE TO THE BLACK.
..... Paul Bogle

PRICE 10 Cents

JANUARY/FEBRUARY, 1970

Volume 2 No.1.

MWALIMU MARCUS GARVEY SPEAKS

We now begin a new decade and a new year. This is a time of crisis for the African race. Either we march forward to massive and monolithic unity under the banner of African National Socialism or we shall fall before the cunning expertise and organisation of the white and yellow races. For too long the African has been left behind by the alien races in the great forward movement sparked by science and technology and serviced by the creation of large scale political units. This decade must be the decade of the African Renaissance or else we shall surely perish. Each black community must begin now the process of creating Black Power by eradicating the control of the alien races over our economy, our culture, our external relationships and our very destiny.

In Jamaica, 1970 must be a year of POSITIVE ACTION. There must be a closing of ranks among Jamaican Africans. There must be direct confrontation with the Babylonian power structure. There has been too much talk for too long. Let us unite; let us organize. Rastafarians, Black Muslims, Garveyites and the uncommitted must all come together to face the common enemy. African unity is what the alien fears most. Let us make a move now.

THE BLACK POWER DICTIONARY

The language of Black Power is beautiful and expressive. In Jamaica it has acquired usages and meanings peculiar to our environment and circumstances. If one wants to understand the language of the local 'power men' it is necessary to become familiar with the following terms and their meanings.

BABYLONIANS

The Jewish, Syrian, Chinese, English, American and Canadian capitalists who exploit the Africans in Jamaica. Other names given to them are PIG, TRENTON, PALEFACE, PORK.

HOUSE OF BABYLON

The Jamaican power structure consisting of the Babylonians and the leading members of the two party system who are puppets of the Babylonians.

TWO-HEADED MONSTER

The two principal political parties in Jamaica - the Jamaica Labour Party and the People's National Party. They represent two heads on one body since there is no difference in policy between them.

THE PLANTATION

The entire island of Jamaica where the Africans work for their masters the Babylonians.

HOUSE SLAVES

The vaunted Jamaican middle class. They are recognised by a white shirt and tie, a hire-purchase house and a hire-purchase car. They are usually faithful to their masters, the Babylonians.

FIELD SLAVES

The working class. They do the hard, difficult and dirty work. They receive small wages and have difficulty in surviving on the plantation. They dislike the masters and sometimes they rebel and smash the masters' property. The last time was in October, 1968.

CHARGE HANDS

The leaders of the two political parties. Their duty is to see that the slaves work hard for the masters.

LICE

Those policemen and district constables who surpass their authority and treat their Brother Africans viciously. Black man to black man can be so unjust.

SUFFERERS

The unemployed and underemployed Africans of Jamaica. There are over 250,000 of them - mainly youths. They are frequently mishandled and manhandled by the Babylonians and the lice.

ROAST BREADFRUIT

A man who is black on the outside, but white as chalk on the inside. A traitor to the black race. There are a number of politicians in Jamaica who would be classified as roast breadfruit.

ASSISTANT WHITE MAN

Those light-complexioned Jamaicans who are touched with the tar brush and are anxiously passing for white. In order to prove their whiteness, they behave in an disgusting manner to the Africans, and are frequently more devilish than the pigs.

WHAT A SQUEAL FROM WHITEY

Duncan Sandys, a former British Cabinet Minister, was very unhappy recently when our brothers in East Africa cancelled a tour by England's M.C.C. team. He called the action a "monumental act of hypocrisy". He complained about the policy of our brothers who pursue Africanism, and called that - "blatant discrimination against Asians and Europeans". What a piece of impertinence! Did Sandys really believe that all black men are so degenerate as to play games with those who are hosts to the white pigs from South Africa? This arrogant large white should realise that no self-respecting African is going to allow European or Asian vampires to suck their economic life blood any longer. To hell with you Duncan Sandys - black power for black people.

THE CHINESE AFFAIR

The Western World - principally Britain and the United States - have kept up a subtle propaganda against the People's Republic of China. They claim that the Chinese are a threat to the Soviet Union and that that communist country will soon have to attack its neighbour China as a protective measure. Thus, the white Englishman and Americans are inciting their white brothers the Russians to attack the yellow Chinese. Imagine white capitalist joining with white communist to attack yellow communist. Race supersedes ideology. Garveyites have always understood that in the final analysis it is race that counts. Let the pseudo-intellectuals of the third world and the over-religious do-gooders wake up. African must stand shoulder to shoulder with African against any racial enemy.

MISS ALMA GOLDEN'S VISIT

The Secretary-General of the U.N.I.A. paid a short visit to Jamaica in January. It was a pleasure to meet this gracious lady once again.

Her
of Ga
among
late

Her
Thank
Howev
is si
struc
of Bla
and ke
spread
tops a

In Sw

CONG

Her dedication to the cause of African redemption and her deep understanding of Garveyism are without question. She had a brief, but pleasant, holiday among us. The climax of her visit was the wreath-laying ceremony at my late father's shrine.

Miss Golden spoke many fine words to the assembled brothers and sisters. Her exhortation for African unity in Jamaica at this time was well received. Thank you, dear lady....

However, my speech was - as is usual in this country - not reported. This is simple evidence of the conspiracy against me by the pigs of the power structure and the evil politicians who hate me and fear my undiluted message of Black Power. They may continue to prevent me from holding public meetings and keep my message out of the news media, but they cannot stop me from spreading the gospel of African National Socialism in the gullies, on the hill-tops and on the street corners.

FOR AFRICA*

Mweupe tulipe urithi wetu,
ungwana wetu,
maneno yetu;
Kitu ambacho ulituyang' anyia
kitukufu;
Kitu ambacho ulitulipia kwa
wewe mwenyewe
Sawa kama wewe cha kukirihi
na cha kinyongo;
Tulikuwa wafalme ulipokuwa washenzi
Tunakuwa wafalme, na wewe ewe,
washenzi bado.

In Swahili*

.....Adhama Kijembe

TRANSLATION
FOR AFRICA

White man,
give us back our heritage,
Our culture,
our languages.
What you robbed from us
is glorious;
What you gave us from yourselves
Is, like you, hideous and hateful.
We were Kings when you
were Savages;
We remain kings
and you savages still!!!

.....Solomon M. Landers
(Adhama Kijembe)

CONGRATS TO BRO. C. KENNEDY DISTRIBUTOR OF THE MONTH.

IF WE MUST DIE

If we must die, let it not be like hogs
Hunted and penned in an unglorious spot,
While round us bark the mad and hungry dogs,
Making their mock at our accursed lot.
If we must die, O let us nobly die,
So that our precious blood may not be shed
In vain; then even the monsters we defy
Shall be constrained to honour though dead!
O Kinsmen! we must meet the common foe!
Though far outnumbered let us show us brave,
And for their thousand blows deal one death blow!
What though before us lies the open grave?
Like men we'll face the murderous, cowardly pack
Pressed to the wall, dying but fighting back!

- CLAUDE MCKAY

(JAMAICAN AFRICAN POET AND AUTHOR)

MINSTREL MAN

Because my mouth
Is wide with laughter
And my throat
Is deep with song
You do not think
I suffer after
I have held my pain
So long.

Because my mouth
Is wide with laughter
You do not hear my inner cry;
Because my feet
Are gay with dancing
You do not know
I die.

- LANGSTON HUGHES

(AMERICAN AFRICAN POET)

READ GARVEY AND GARVEYISM
His Life Story. Thrills! Sacrifice! Service
\$3.00 per copy
Available at 12 Mona Road, Kingston 6.

- 5 -

THE AMERICAN SCENE-- AN INTERVIEW WITH MARCUS GARVEY JNR.

In August, 1969, Marcus Garvey Jnr. visited the United States. During his stay he was interviewed for radio, television and the press. The following interview appeared in the Manhattan Tribune of September 6, 1969.

Q. Recently Mr. Garvey, there was a regional black power conference held in Bermuda. Did you attend that conference?

A. No, I did not attend that conference, not because I did not want to attend, but I felt that there was a possibility that if I attended the conference I would not be permitted to come to the United States. It was obvious they were going to check all African nationals and black power people who attended that conference and it was necessary for me to come to the United States to meet friends and associates and to make them aware of what I had in mind. This was more important than attending the black power conference although, of course, all my sentiments and my feelings were with the brothers over there in Bermuda.

Q. Would you comment on the "movement" in the Caribbean.

A. The situation in the Caribbean is not the same as the situation in South America and Central America. In my view Jamaica and the rest of the Caribbean are seeing now the glow of African nationalism - something about which the people in South America and Central America know nothing. They are lost in this stupid, hispanic tradition. They consider themselves part of the Spanish or Portugese culture. We in the Caribbean are well ahead of them and are drawing towards recognition of our African heritage. This is part of the unrest - this search for an identity. What I mean to say is that we are working along the same lines as the black people here in America. On top of this, of course, there is the economic situation where a lot of people are very poor. They are not able to even have a decent living. And there is malnutrition, hunger and massive unemployment.

Q. Why is there so much unemployment?

A. Because we do not have a planned economy. We have a system of free enterprise and monopoly capitalism. Unemployment just follows naturally from such a system.

Q. Who controls the economy in Jamaica?

A. The economy is controlled by Americans, Europeans, Jews, Chinese and Syrians. It is not controlled by the Africans. That is one of the factors which will contribute to tremendous unrest in Jamaica in the future.

Q. What is the black-white population?

A. Ninety-five per cent of the population in Jamaica is of African descent. The other 5 per cent is made up of whites or yellows or people of some other ethnic origin.

Q. I understand you are the head of an African Nationalist Union. A. Yes it was recently formed to promulgate the philosophy of Marcus Garvey, my father, and to lay down an authentic African nationalist line. Not a communist line but an African Nationalist line which will unite Garveyism and the African socialism of Kwame Nkrumah. I have no desire to be a part of international socialism or international communism.

Q. Can you tell us briefly about this African socialism.

A. Yes. This is the understanding that in an underdeveloped country populated by people of African stock, it is necessary for us to develop rapidly, using state and governmental planning. I conceive that large scale enterprises should be owned by the state with worker participation and ownership. Intermediate range businesses and industries can be owned by the capitalists. Can be. I did not say must be. But those capitalists should be black capitalists. I see no room for alien capitalism. The basic principle of African socialism, as I interpret it is that the wealth of the black community must be owned by the black people.

I don't want the Jew or the European or the Chinaman to own the wealth of my country. Let him go to his own country among his own kind and get rich there.

Q. Before Mr. Nkrumah was deposed, he was criticized in some quarters as being dictatorial. He defended this as being necessary for developing nations. Do you agree with this theory?

A. Naturally in the developing countries we cannot have any and every shade of opinion and free expression.

Q. Haiti has a dictator. Would you comment on that?

A. I know very little about the situation in Haiti and therefore it is, shall we say, invidious for me to comment on something about which I know very little. All I can say is that if the United States doesn't like President Duvalier there must be something very good in him. Because I have a feeling that anything the white American is against ought to be something very good for the black man.

Q. Are you advocating, as your father did, a country for blacks and an organization for blacks?

A. I am thinking as my father did 50 years ago only something bigger than that. I am thinking in terms of an African Commonwealth. I would like to see Jamaica become an African republic. That means anywhere you have a black nation, irrespective of the part of the world, then that nation should work towards becoming an African republic so that Africa can extend from Zanzibar into the Caribbean. As far as I am concerned, the black man is Africa. Africa is the black man. So Harlem is Africa. Jamaica is Africa and we African people must create the greater Africa. Marcus Garvey, 50 years ago, spoke of an African empire - a racial empire - and that's just how I feel.

Q. How do you see the races co-existing in this atmosphere?

A. I do not believe from my experience of interracial relationships in the Caribbean and elsewhere that people of different races brought together in large numbers can co-exist peacefully. At sometime, somebody is going to kill somebody else. I think that the Almighty God was extremely wise when he placed the black man in Africa and the Caucasian and the Mongolian somewhere else. I feel, as my father felt before me, that the final solution will be when the black man is in nations and areas of his own developing his own civilization and his own culture among his own kind. I just cannot see any other way.

Q. As the world gets smaller, and it is getting smaller every day, do you expect to have boundary lines drawn along color lines?

A. Yes, I believe in racial exclusiveness. We will have our own federation among our own race. If the other races keep among their own kind and desist from robbing and despoiling other races then there will be peace. But if not, there must be war. If the black race does not organize and come together, then it is obvious that it will be destroyed. What we really need is unity and technology. Physically we are superior to any other race. This has never been doubted from the beginning of time. Physical fitness and the virility of the black man have been accepted in every part of the world. What we have lacked, I repeat, are unity and technology. If we have those two things then we need not fear for the future of our kind.

Q. Your father once said that "there is no law but strength, no justice but power." What does this mean?

A. That a race or a people could not expect justice from another race unless they were strong enough to compel that justice.

No race
own, I
has ne
the ot

Q.
A.
Q.
that f

A.
racist
check.
am not
don't w
are su
the fa
prepar
racist
comple

of the
any al
of my
own th
I come
Americ
proble
He can
his ow

Q.
A.
believ
an eye
of the
libert

Q.
A.
That
Q.

A.
becau
in Chr
achiev
of the
grieva
But th
years
My rel
relat
to be
relat

Q.
A.
govern
want
usefu

No race loves another. Individuals of one race might, for reasons of their own, love the individuals of another race. But the group relationship has never been one of love. At the very best it has been one of keeping the other fellow at a distance from you.

Q. Then you are saying that there is no natural racial compatability?
A. There is none. And there has been none. I have not seen it.

Q. Mr Garvey you describe yourself as a racist. Could you comment on that for me?

A. Yes. I believe that in a racist world it is logical to adopt a racist attitude. I am not a do-gooder, I am not going to turn the other cheek. ~~I hate the other fellow.~~ ^{One should differentiate between being a racist and a hateist. I am not necessarily saying/is that I prefer to have him at a distance. I don't want him too close to me, ever.} It appears that a lot of leaders who are supposed to be black power leaders have to go around apologizing for the fact that they are racists or saying they are not racists. I am not prepared to say so at all. I am willing to accept the *nomenclature* of racist because I consider that I am interested solely, entirely and completely in the welfare of my race. I am not interested in the welfare of the white race, or the yellow race. I am not interested in forming any alliance with any other group which means bringing them into any part of my organization. I believe that the black people should do their own thing and find their own solution for their own black problems. Where I come from the Jew has no problem, the Chinaman has no problem, the American or the Englishman has no problem. The only person who has a problem is the African. Therefore, the African must solve his own problem. He can solve his problem by creating his own racial organization with his own black leaders to achieve a black solution to a black problem.

Q. Do you believe in world peace?

A. No, I do not consider myself necessarily a man of peace. I do not believe in non-violence or anything like that. I believe in an eye for an eye and a tooth for a tooth. But of course I add to that the concept of the multiplier. If a man hits you with a force X, then you are at liberty to reply with a force 10X or 100X.

Q. So you believe in separation?

A. Yes. When we keep apart then we won't bother each other so much. That is the answer: geographical apartheid.

Q. Do you regard the white race as the enemy?

A. Naturally. When I talk about the Chinese in Jamaica, it is simply because they are capitalist exploiters. I have nothing against the Chinese in China. I have great admiration for Comrade Mao Tse Tung and the achievement of the Chinese people. I am also an admirer of the efficiency of the Japanese people. But I do not want any of them to exploit me. The grievance with them is a question that they might exploit me marginally. But the grievance with the white man is far deeper than this. It is 450 years of recorded hate and hostility by the white race against my race. My relationships with the yellow man or the Indian are nothing like my relationship with the white man. I can see the possibility for Africans to be on very good terms with the people of Asia, but I can never see this relationship with the white people of Europe or the Americas.

Q. How would the Back to Africa Plan work?

A. This is a very difficult question. The return to Africa demands government-to-government planning. I doubt whether white America will want the black man to return to Africa at the present time. He is so useful as cheap labour and it's so nice to have somebody at the bottom.

You can show the discontented whites of America that there is somebody lower down than they are. The black man is useful for this purpose. He is useful also as cannon fodder for the United States. You know you can always send him to the United States' little wars to get killed and save white lives. So I wonder whether the white American will want to release the African - the American African. In the nations of the Caribbean, where there are many thousands of people who want to be repatriated to their ancestral homes, I think if African nationalists governments get control of these islands, these nations will be ready immediately for repatriation.

Q. How would you comment on the black awareness that's taking root in America today?

A. I think that this is very good. I've noticed this awareness all over New York in the two weeks I have been here, and this is occurring also in the West Indies. Black awareness is of course a cardinal part of Garvey philosophy. This is direct Garveyism - the reaching back to your ancestral culture and removing yourself from the blinkers the white man has put upon you. I am very happy about the role which the women seem to be playing in organizations. They seem to be doing this more in the United States. In Jamaica we have to get the women more involved in things like these.

Q. What do you think black power is?
How do you define it?

A. It is quite clear that black power consists of four concepts; Garveyism consists of five basic concepts. Black power has not emphasized the fifth concept to the same degree as Garveyism, but essentially the four concepts of black power are these:
First, black awareness, black man being aware of his culture and his heritage and identifying as a black man, that is a son of Africa. The second is pride in the black race. That is taking pride in your colour, your hair, the shape of your lips and your nose because God made you beautiful. The third point is that only salvation for the black man lies in black institutions under black leadership. Always remember that Marcus Garvey's movement grew to about 11 million strong and none of these 11 million were other than Negroes. He did not let people of an alien race into his institution and he did not accept money from white people or from the aliens. Black institutions and black leadership are the cornerstone of black power. The fourth concept of black power is black unity in a national sense and international sense. Now the fifth concept of Garveyism, which the modern black power advocates have not so far stressed as much as Garvey, is the concept that there is only one final salvation for the black man irrespective of what part of the world he is in. He must create a great nation in Africa. Marcus Garvey always spoke of a United States of Africa and an African Commonwealth, an African Empire. He emphasized that without this great nation, and by great nation he meant a nation armed with all modern means of warfare, able by power to exercise its will upon other nations and other races, the black people today can't realize that final salvation. The United States of Africa would be a Goliath able to stand up to other Goliaths such as the Soviet Union and the United States and People's Republic of China. Now this is Garveyism. Khwane Nkrumah read carefully the philosophy of Garvey and he understood this.

FACTS ABOUT THE AFRICAN RACE

Extracts are taken from the masterly historical works of the Jamaican J. A. Rogers who did so much for his race.

1. The Ganges, the sacred river of India, is named after an Ethiopian king of that name who conquered Asia as far as to this river.
2. The most ancient lineage in the world is that of the Ethiopian royal family. It is said to be older than that of King George VI's by 6130 years. The Emperor Haile Selassie I, ruler of Ethiopia, traces his ancestry to King Solomon and the Queen of Sheba and beyond that to Cush, 6280 B.C.
3. Negroes, lived in America thousands of years before Columbus. Central American monuments show numerous carvings of them as gods. When Columbus came to the New World, Negroes had been crossing from Africa to South America a distance of 1600 miles. The first white men to reach the American mainland, tell of seeing Negroes. Columbus who visited South America said that he had heard of them there.
4. In the United States Army Drafts in World War I, the Negro proved physically fitter than the white man. For every 100 men physically examined the ratio of coloured men found physically qualified for general military service was substantially higher than the ratio of the white men by just five per cent, namely 74.60 against 69.71.
5. The founder of the City of Chicago was Baptist Pointe de Saible, a Negro in 1779.
6. For 2234 years human beings had been trying to reach the top of the world. Thousands of lives and millions of dollars were lost in the attempt. On April 6, 1909, Matthew Henson, a New York Negro, was the first of a party of six to do so. The first Arctic explorer was Pytheas, a Greek, who perished in the attempt in 325 B.C.

To preserve the authenticity of the extracts the word 'Negro' has been retained as in the original text. However, we of the African Nationalist Union reject the word Negro when used to describe that glorious race of people, who are characterised by dark skin and woolly hair. The proper term is African. The word Ethiopian is an older usage and is also correct.

JOIN A.N.U.
NOW

MARCUS GARVEY SENIOR

FORCE

The powers opposed to Negro progress will not be influenced in the slightest by mere verbal protests on our part. They realize only too well that protests of this kind contain nothing but the breath expended in making them.

They also realize that their success in enslaving and dominating the darker portion of humanity was due solely to the element of FORCE employed (in the majority of cases this was accomplished by force of arms).

Pressure of course may assert itself in other forms, but in the last analysis whatever influence is brought to bear against the powers opposed to Negro progress must contain the element of FORCE in order to accomplish its purpose, since it is apparent that this is the only element they recognize.

PHILOSOPHY AND OPINIONS P.16 VOL.I

THE PRESS AND ITS INFLUENCE

The ordinary reading public may not know that the Press, as we know it, today, is not all that it appears to be. This is due to the fact that some of the most skilful and criminal minded exploiters have become identified with the institution, either through direct ownership or by some other means of dominant control. Most of these controllers are men who have monies invested in many industrial enterprises in one country or the other. In fact, they are what the socialists call capitalists. These capitalists control the Press today only with the view of using its influence to protect their particular interest and so most of the views that the people read on any particular matter affecting the public is generally coloured or fixed up to suit the particular view of those capitalists who are interested and who control the particular newspapers.

Negro readers, therefore, should not swallow blindly what is published in white newspapers. The Negro must learn to discriminate by properly analysing what he reads. That the Press is corrupt goes without question. In this respect we refer particularly to the Daily Press - that institution that falls under the ownership of big capital. It takes hundreds of thousands of pounds, and millions of dollars to run a real up-to-date daily newspaper. It is evident, therefore, that this capital must come from those who can find it, and it follows that having found the capital they use the organs of their investment to enhance their own interest irrespective of what pretence they make on behalf of healthy public opinion.

THE BLACK MAN VOL.I No.8
JULY, 1935 - EDITED BY MARCUS MOSIAH GARVEY

ADDRESS TO WEST INDIANS STUDENTS IN LONDON
PART I

First, I'd like you to know I was born in the West Indies. I left the West Indies at the age of 10 and went to the United States in order to exist, so that I may have an advantage over most of you.

I have been the victim of both types of imperialism. American imperialism and English imperialism, and because I have been a victim of both, I think that I can make an analysis of both and show precisely the problem that we are in.

Now then, the talk today is directed to the West Indian Students, because I think that as students, what has been happening around the world is that students have believed that theirs was not to reason why but theirs was to memorise. Anyway, I hope that after tonight we could be able to discuss and to question. In order to do that then I think perhaps we should talk about the educational system, about cultural integrity, about challenging the values of white western societies, the responsibility of the black intellectual in the world today and finally your responsibility as West Indian Students to your black brothers around the world.

(Request to speak more loudly from the crowd).

Oh! you see, the reason why I don't speak loudly is that when I was small I used to run home and say, "Hey Ma, I'm home" and she'd say, "Shhh!, niggers are too loud!", and since I wanted to be white I started speaking softly. The weird thing is that today I am black and I'm trying to be as black as I can as fast as I can.

My patron saint Franz Fanon says in 'The Wretched of the Earth' that an educational system is nothing other than the inculcation and the re-establishing of the given values and institutions of a given society. Now you have got to understand that very clearly because what Brother Fanon is saying is not that an educational system develops the mind but that it trains a certain individual to respond a certain way in a given society. That means that as college students all you have been able to do is to understand the values and institutions of the given societies from which you come and to then be able to give them back to your younger black brothers and sisters wherever you go. So that what we have to do is to examine education; what it is and how we can use it to benefit black people rather than to benefit white people. Now I have maintained that the educational system which black people received in England and the West Indies, those dominated by the West and black people in the United - as a matter of fact most of the education, formal education - is racist.

It starts off with the assumption of white superiority which many students do not even question. Let me give some examples: If you are from the West Indies you would probably go home if you were a school-teacher and write on the board that Sir Walter Raleigh discovered Trinidad, but if you ever stopped and thought about the statement or questioned the statement, you would realise that it was a very racist statement, because what you are saying is that the West Indies or Trinidad did not exist until a white man accidentally bumped into it. I think you have to understand that very clearly because all the history we have been given starts when a white man bumps into a piece of land.

China did not exist until Marco Polo discovered it; the United States did not exist until Columbus discovered it; and that is where history starts. For most of us in Universities, history starts, or civilisation, which is a misnomer - Western civilisation starts with Aristotle or with the Greeks, and that no one ever questions that. Sir Walter Raleigh did not discover Trinidad; Christopher Columbus did not discover China. People were living there before the white man came along; but what the white man was saying when he said that, is that nothing exists until the white man puts his hand on it or no people exists if they are non-white until white people have discovered them.

You must understand the importance of that statement, because to say that China did not exist or that Marco Polo discovered China is for the Chinese to say that all of their history prior to Marco Polo bumping into China is invalid and irrelevant, and then they start off by admitting that their history began with a white man. - But that is the educational system most of us here accept.

If you were a child you were taught to read Rudyard Kipling and one of the poems I remember I distastefully had to read was the "White Man's Burden" by Rudyard Kipling and sometimes you should go back and read Rudyard Kipling and read "The White Man's Burden" and see what he says about us; that we were half slaves, half child and it was the job of the white man to civilise us.

Now the reason for that is that the white man has been able to define wherever he has gone and as the existentialist philosophers point out 'those who can define are the masters.'

Because the white man told us that his society was civilised we try to imitate him, we stopped creating; he was able to do that only because he had guns. He went to China - the Chinese had developed gun-powder and they never used it, but the white man took it and used it as a weapon and subjugated the non-white world to his will and to his force, and because of that all of us now find ourselves in a predicament where we find ourselves as victims.

I want to say one more thing about the educational system: The white man says today that in order to achieve or in order to be successful, one must be educated and all he is saying to you is that in order to be successful you must come to my schools, listen to what I tell you, deny to me your heritage, regurgitate it and then I will give you a decent job, and that is precisely what has been going on in the world today.

It is then our job to begin to rewrite history, to rip up, to tear apart and to blow up the distortion and the downright lies that the white man has been telling the world. He has not been civilised; he has indeed been barbaric. Examine for yourself in your history books; they tell you that the epitome of western civilisation was Alexander the Great who at age 26 sat down and cried because he had nobody else to rape, plunder and murder, and certainly if that was not a fact, examine the Roman Empire which is also lifted up and viewed as the epitome of western civilisation. Their favourite pastime was watching men being killed in the arena, having orgies and drinking wine, plundering the people around them; and people accept this definition of civilisation wholeheartedly.

wants to
commun

West In
and sit
Tarzan
called
recogni
what the

some Naz
troopers
about it

shout, "
we had t

States t
So that
as facts
of fact
Third Wo
as the d

States.
countries
your very
imitate t
developed
countries
world, th
of black
have to b
the West
begin to
be rewrit
West Indi
identify
white-was
want to b
we wanted

Now, what he actually did was that he told us we were savages and nobody wants to be a savage. Examine the subtlety of his racism in his media of communications.

All of us went to look at Tarzan. I remember as a young boy in the West Indies I couldn't wait until Saturday to go and spend my 9 cents in the pit and sit in the Royal Theatre and see Tarzan swinging on vines and everytime Tarzan began to fight black people who were my ancestors, who the white men called savages, I would yell to Tarzan to beat them up, and what we did not recognise is that subconsciously we were hating ourselves and that is precisely what the white man is doing.

Think how absurd it would be for a Jewish boy sitting down and watching some Nazis take his ancestors off to the gas chambers and cheer for the storm-troopers. That's absurd!! It's ludicrous! But we never even thought about it.

When Tarzan was beating up the savages we would jump up on the seats and shout, "get that nigger, get that nigger!" without recognising that subconsciously we had to deny a part of ourselves.

Today when Tarzan comes on T.V. I urge all the young blacks in the United States to yell for their black brothers to beat the hell out of the white man. So that all of those things have been inculcated into us and have been accepted as facts. No one questions whether or not Africa was civilised: As a matter of fact you can see that extension today. Everytime people talk about the Third World they call it the under-developed world and they refer to the West as the developed world, which implies that somehow we want to be like the West.

I hope to God black people never try to imitate Europe or the United States. They are vicious countries. If you don't believe they are vicious countries, check out Vietnam, check out Hong Kong, check out Aden, check out your very islands in the Caribbean. So that our job should not be to try and imitate them, we have to begin to redefine for ourselves. They are not under-developed worlds, they are over-exploited worlds, they are over-exploited countries. That is the correct term for them. Theirs is not an advanced world, theirs is an imperialistic world which enjoys the luxuries from the sweat of black people around the world. It is not advanced, it is imperialistic and we have to begin to define for ourselves. That is the first responsibility then of the West Indian students that you begin to question what is going on and that you begin to redefine yourself. That means the history of the West Indies must be rewritten and it must be rewritten correctly so that we can inculcate the young West Indians with a history of which they will be proud and they will begin to identify with black people. It is very important because along with all that white-washing was the fact that we sub-consciously hated ourselves. We did not want to be black. Who wants to be a descendant of a savage - nobody! So what we wanted to do was to be white.

UP YOU MIGHTY RACE!

MARCUS GARVEY.

CURRENT ITEMS OF INTEREST

Recently the great African nationalist Marcus Mosiah Garvey was honoured by the Federal Republic of the Cameroons. His picture was placed on the stamps of that country.

The letter which follows should be of interest to all Jamaican Africans. Dr. Bernard Fonlon is Minister of Transport, Posts and Telecommunications in the Cameroon Republic.

To: Mrs. Amy Jacques Garvey,
12 Mona Road,
Kingston 6.
Jamaica. W.I.

Dear Madam,

I have the honour and the pleasure to forward to you herewith commemorative stamps and envelopes of the first day of issue in honour of six prominent negro writers, among whom is your celebrated husband, Marcus Garvey.

As you know only too well, the collection of his writings compiled by yourself under the title of 'The Philosophy and the Ideas of Marcus Garvey' had a great impact on the movement for African independence and negro freedom.

Marcus Garvey died almost thirty years ago; but his spirit is still marching on, as witnessed by the resurgence of the negro self-assertion that is sweeping through the United States today, and by the independence and the consolidation of Black Power in Africa.

We are glad and proud that the Federal Republic of Cameroon is the first country ever to honour prominent negro writers in this way.

I am forwarding also, under separate cover, another set for Marcus Garvey junior. Hoping that this gesture will give you as much joy as it has been to us, I remain,

Yours very sincerely,

Dr. Bernard FONLON

An interesting paper, entitled 'Garveyism and African Nationalism' has recently appeared in 'RACE' a journal published by the Institute of Race Relations in London. The paper is authored by Jabez Ayodele Langley a Lecturer at the Centre of African Studies and Department of Politics of the University of Edinburgh.

In the paper, the author outlines the impact of the Garvey movement on both English speaking and French speaking West Africa. The paper is important reading for Garveyites, students of Garveyism and general researchers.

NEWS OF THE HOMELAND

**BRITISH INVESTMENT IN SOUTH AFRICA
MORE IMPORTANT THAN BLACK LIVES.**

The Labour Government of Britain is in a dilemma over its arms embargo to South Africa. The Conservative Opposition has made this a major political issue, as this party is sympathetic to the sale of arms to white South Africa (armaments used to suppress the majority black population).

The Labour Government claims that increased exports are vital to the British economy. The "export or perish" scare. So South African statesmen use this as a threatening club and retaliate that they will buy armaments and other supplies from other sources, if the British embargo is not lifted. It is reported that "Britain has the highest stake of any nation in trade, servicing and investments with South Africa".

LIFE IN KENYA.

The following letter appeared recently in the magazine 'Africa and the World'. We reproduced a portion of it to show that Kenyan Africans are suffering from the same vicious neo-colonial and capitalist exploitation as Jamaican Africans.

.....Looking at the problems facing the young African states, I feel that I must start by looking at the problems facing our young country of Kenya.

There is hardly any success in this country. I do not want to be sarcastic, but the truth cannot be hidden, at least not for long. I do not want to give a dirty picture of our country to those living outside it, but I must tell the truth.

Like almost all the other countries in Africa, we do not control our economy. We lie at the mercy of the American imperialists and the traitors and colonialists, the British. These are the people who own the World Bank (America), these are the people who give us financial aid, these are the people oppressing our brothers in Rhodesia, and these are the people supplying Portugal, Rhodesia and South Africa with arms with which to fight the freedom fighters. Are these the people from whom we should seek help, while they are mistreating our brothers in America, the Negroes and all the other black people?

These people own all the big prosperous businesses in Nairobi. Together with other foreigners, they own all the first class hotels, banks and other businesses. They also own farms! farms which initially belonged to the Africans! As a result there has developed two African communities in the country. There are the rich, well fed and fat "bosses" who live in towns, living by means of exploiting the poor Africans in the towns, who work for the Indians and Europeans. These "bosses" also own big farms, hold about five managerial posts and if lucky, they become Members of Parliament. These are the people who receive and spend foreign aid by building good homes and buying Mercedes cars.

There is the second group of people, those who live in the rural areas or those who work for the "bosses" on the farms or in the towns. Those who

live in the rural areas own unproductive land (the Highlands are owned by bosses and Europeans) in which they keep a cow, a sheep, a number of hens and probably a pig.

Those working for the bosses earn 30/- to 150/- a month. These are the lucky ones. Others, the majority, live in villages, unemployed relying on their brothers who work for the bosses. Amongst the impatient villagers are those who move to the towns, tired of waiting for so long for the government to think about them. Some become thieves and the honest ones start a fruit or vegetable business.

NOT GIVEN A CHANCE

The urban councils are out to fine these people crippling fines for trading without licences - the money goes to the government. There are others who work as cleaners and cooks. As they do not get any sleeping accommodation, they build themselves small wooden or cardboard houses, which are being regularly burnt down by the City Council, to clear the "unemployed" and make them go back to the land which they haven't got!

As a result, the poor people are becoming even poorer, with population growth, and lack of land. Our mothers continue to draw water and firewood from miles away. We sleep hungry every week and the education facilities are very poor. The comparison between us and the bosses is like that of a King and a beggar.

In the towns, more and more buildings are going up daily. The Hilton Hotel in Nairobi is nearly completed (17 storeys) and the Inter-Continental Hotel is in full swing, filled with foreign tourists. It is clear to us that the progress seen in our country is brought by "foreigners for foreigners". Where do we feature? The tourists are paying money to the foreigners, the money is being taken away and we only get a fraction of the total cash brought by the tourists. We hear that there is a surplus of meat in the country, while in the rural areas the price of meat is so high that to a Mwananchi, to taste meat is a luxury.

How long are we going to watch the French exploiting our mineral deposits which will be used to help the South Africans to make more efficient missiles with which to fight the freedom fighters? How long can the poor tolerate these conditions inflicted on them by the Imperialists and the Colonialists? How long are we going to wait for a socialist government? Are we going to sit back and watch the foreigners and open our mouths to be fed like nestlings?

M. S. KABONE
Nairobi, Kenya.

M Y V O W

God made me black,
He made me strong,
Whitey used my strength and lands
To attain lustful white power;
But I have burst the bonds
Of oppression and shame,
As God's perfect creation
I stride forth to regain
Black Power, in His name.

AMY JACQUES GARVEY

SWAHILI CORNER

Many readers missed the introductory lesson, for their benefit we repeat portions of that lesson with additions that should be interesting.

VOWELS

Swahili uses the same letters for the vowels as English does: a, e, i, o, and u; but the pronunciation is entirely different. You will find that:

A is something like the a in father, but not quite so deep.

E is like the a in say, without the final sound we give it in English by slightly closing the mouth.

I is like the e in be. When unstressed it is the same sound as we make at the end of the English words say or I.

O is like the o in hoe before we begin to close the mouth at the end; very much like the first o in Oho!

U is like the oo in too; it is never like the u in use unless preceded by y.

THE SWAHILI SENTENCE

Swahili nouns consist of a stem with a prefix attached, and they fall into different classes, according to their prefixes. For instance, from the stem - toto are formed: Mtoto child; Watoto, children; Kitoto childish; Utoto, childhood.

There has also to be agreement of the adjective and verb with the noun. To illustrate this, we will take four nouns of the KITU class.

KITU	thing	VITU	things
KISU	knife	VISU	knives
KITI	chair	VITI	chairs
KITABU	book	VITABU	books

Take the following adjectives:

- KUBWA, big; - DOGO, small; - REFU, long; - BAYA, bad.

To say 'one little knife', we begin with KISU, knife and attach the same prefix KI to the adjective and number.

KISU KIDOGO KIMOJA

To say, 'two large books', we begin with VITABU, books, and give the adjective and number the same prefix.

VITABU VIKUBWA VIWILI.
similarly,

a small thing KITU KIDOGO

the bad chairs
some long knives
FIVE BOOKS

VITI VIBAYA
VISU VIREFU
VITABU VITANO

The order of the words is the reverse of their order in English. There is no word in Swahili for a or the; KITI can be a chair or the chair; VITI, chairs, some chairs, or the chairs; the sense must decide.

The verb has to have a similar prefix, together with another syllable to show the tense or time of the action. We will illustrate this by taking one verb, tosha, suffice, and three tense prefixes:

- li - past
- na - present
- ta - future

One knife was sufficient	KSU KIMOJA KILITOSHA
Three knives are enough	VISU VITATU VINA TOSHA
The small knives will do	VISU VIDOGO VITATOSHA

In dictionaries it is the stem of the verb which is given e.g. KILITOSHA would be found under T.

A complete sentence can be expressed without the use of a noun at all; the subject prefix taking the place of the English "it" or "they".

KITATOSHA It will be enough, It will do.

VILITOSHA They were enough

THE NUMBERS

- | | | |
|-------------------|--------------------------|--------------------------------|
| 1. moja | 15. kumi na tano | 66. sitini na sita |
| 2. mbili | 16. kumi na sita | 70. sabini |
| 3. tatu | 17. kumi na saba | 77. sabini na saba |
| 4. nne | 18. kumi na nane | 80. themanini |
| 5. tano | 19. kumi na tisa (kenda) | 88. themanini nanane |
| 6. sita | 20. ishirini | 90. tisini |
| 7. saba | 22. ishirini na mbili | 99. tisini na tisa |
| 8. nane | 30. thelathini | 100. mia |
| 9. tisa (kenda) | 33. thelathini na tatu | 101. mia na moja |
| 10. kumi | 40. arobaini | 110. mia na kumi |
| 11. kumi na moja | 44. arobaini na nne | 200. mia mbili |
| 12. kumi na mbili | 50. hamsini | 250. mia mbili na hamsini |
| 13. kumi na tatu | 55. hamsini na tano | 999. mia tisa tisini na tisini |
| 14. kumi na nne | 60. sitini | |
| | | 1000. elfu |

DAYS OF THE WEEK

Ijumaa: Friday
Jumamosi: Saturday
Jumapili: Sunday
Jumatatu: Monday

Jumanne: Tuesday
Jumatano: Wednesday
Alhamisi: Thursday

BABA:
MAMA:
KAKA:
DADA:
CHAKULA:
NYAMA:
SANAKI:
KUKU:
PAKA:
MKATE:

NOTE:

This ex
St. Pau
Nationa
dictior

an acut
whose p
news, b
appear
rejecte
peas; t
RED PEA

sisters
on unlo
African
will do
black p
murder
continu
Sunday

nasty l
scapego
of guns
their n

USEFUL VOCABULARY

BABA:	father	MBWA:	dog	JAMBO:	how do you do
NANA:	mother	MTOTO WA KIUME:	boy	KWA HERI:	goodbye
KAKA:	brother	MTOTO WA KIKE:	girl	FEDHA:	money
DADA:	sister	KIJANA:	youth	NGURUWE:	pig
CHAKULA:	food	BWANA:	master	MZUNGU:	European
NYAMA:	meat	UPENDO:	love	PUNDA:	donkey
SANAKI:	fish	BUSU:	kiss	MBUZI:	goat
KUKU:	fowl	ASUBUHI:	morning	CHUNCWA:	orange
PAKA:	oat	JIONI:	evening	FARASI:	horse
UKATE:	bread	MAZIWA:	milk		
		NDIZI:	banana		

NOTE:

Lessons are based on 'Teach Yourself Swahili' by D. V. Perrott. This excellent book is published by the English Universities Press Ltd., St. Paul's House, Warwick Lane, London. E.C.4. All conscious African Nationalists should try to get a copy. There is also an accompanying dictionary which is extremely useful.

THE THOUGHTS OF OMAR SHABBAZ

RED PEAS FROM PORTUGAL

It was disclosed recently by our Agricultural bodies that there was an acute shortage of RED PEAS. Now a shortage of red peas in Jamaica (a country whose people eagerly look forward to their Sunday rice and peas) must be bad news, but just how important is a blasted plate of rice and peas? It would appear that a country which preferred salt fish to education, a country which rejected Garvey and instead took Garvey's opponent white rum, and rice and peas; take their rice and peas seriously, even to the extent of importing RED PEAS from Portugal.

Today in Portuguese occupied Africa thousands of our brothers and sisters are engaged in battle against the Portuguese murderers who are intent on unleashing a campaign of genocide and a programme of white savagery on the African population. With the assistance of Rhodesia, and South Africa, Portugal, will do all it can to exterminate the African. It is painful to know that black people in Jamaica are contributing directly to arming our brothers' murderers with more NAPALM bombs, thereby being responsible for the continued oppression of our own people. Think about this my brothers this Sunday when eating your rice and peas.

WHO ARE THE REAL CULPRITS

Recently we have been bombarded with nasty articles written by nasty little men, blaming Black Power advocates, Rastafarians, and (the old scapegoat) Communism for all that is wrong in Jamaica (including the smuggling of guns). These little men were ever so silent when their cousins and their neighbour's cousins were brought before the Court recently and found

guilty on numerous charges of robbery, then found "guilty" and released by other cousins and neighbour's cousins. Is it not strange that so much noise was made about a few bogus votes in the early 1960's and later 50's while the Defenders of Law and Order, are so quiet on the "Guns Smuggling Affair".

The editorial in Friday March 21st 1969 STAR informed us that "Prior to the last election the (guns) were almost overtly imported by politicians and handed over to party hoodlums". May we then suggest that our friend John Bertrand who did such a tremendous job in solving the case "of a few bogus votes" be assigned to this case.

POWELLISM IN BRITAIN

Last year we witnessed the vicious and nasty spectacle of racism inherent and latent in every white power structure erupting in Britain, under the euphemism of Powellism. Blacks in Britain were being arrested, jailed, imprisoned and beaten by the white defenders of law and order. Through the mass media Mr. Powell's villification of black people was given subtle and sometimes outright approval, and subsequently many innocent black people were at the receiving end of several attacks by the followers of Powell. It is worth noting that the character of Mr. Powell illuminates in one person the general attitude of the English man to the black man in Britain.

The hypocrisy of the English man must be exposed for us to understand the plight of our brothers and sisters in Britain. It is said that the difference between English Sports and American Sports is that whereas the American defeats the enemies, the English disqualifies them, and what the black man encounters in England is a series of subtle disqualification exercises and he is smothered in an atmosphere which is full of the hypocritical politeness with which the average Englishman hides behind his thin-lipped smile.

Within a brief decade after the murder of Kelso Cochrane a black semi-invalid by white hoodlums, we have arrived at the point where racialism is no longer to be dismissed by the Apologists and our High Commission Officers as the lunatic fringe of the Teddy Boys of Notting Hill Gate or Brixton, but it is now an accepted and respectable element in the political establishment of both Conservative and Labour Parties.

Reports from London informed us that in an address given to West Indian teenagers in Brixton (London) a Senior member of the Staff of the Jamaican High Commission told the youngsters that the English society had a lot to offer them, and they should show their appreciation by learning to "accept" 'Racial Prejudice'. This attitude is tantamount to committing suicide. Let us hope our leaders in Jamaica are aware of the asinine behaviour of those so called Diplomats.

PUBLISHED BY THE AFRICAN NATIONALIST UNION

EDITOR: MARCUS GARVEY JNR.,
12 MONA ROAD,
KINGSTON 6.

SPEC

ON

A RACE

REMEMB

PRICE 10